

2005

## The Concord, 28 September 2005

Luther Seminary

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# CONCORD

*A Journalistic Ministry of Students at Luther Seminary*

September 28, 2005

St. Paul, Minnesota

Volume 35, Issue 1



## *Serious Business*

How serious should we be?

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### **In Memoriam**

*Dr. Robert Albers remembers his friend Richard Wallace*

### **Still Haven't Found What We're Looking For**

*Why it's so hard to say what a pastor does*

### **Lightening Up**

*Jean Hay says No (and Yes)*

**Plus: Lessons in Concord Combat, and A. Plocher's Bliese Interview**

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## CONCORD

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### Managing Editor

Marc Ostlie-Olson

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Readers are encouraged to interact with *The Concord* in a variety of ways. Articles and 'Letters to the Editor' are welcomed, as are less formal responses offered through the online version. All submissions should include the author's name, telephone number and, if applicable, class standing. Submissions should be received in our mailbox in the Olson Campus Center (701), at our office, Gullixson 10, or by e-mail.

The Managing Editors reserve the right to publish, edit, or disregard all submissions.

# Contributors

## Robert H. Albers

serves as affiliated professor of pastoral care at Luther Seminary and guest professor of pastoral care at United Theological Seminary. He taught full-time at Luther from 1981 to 2000, and as an adjunct from 2000 to 2003. Over the years he has had opportunity to teach pastoral care in Nigeria, Tanzania, Russia, and Taiwan.

## Jean Hay

(former co-editor) is not on the Concord Staff this term, though she has agreed to write for us from time to time. She is dual degree senior, having completed an internship in Minneapolis last year. Jean is also the parent of two active teenagers.

## Daniel Lee

is a MDiv senior and the water-to-wine specialist on staff. A Minnesota native, he is in his second year with the Concord and keeps the campus chuckling with his serious wit.

## Andy Nelson

is a Minnesota native who serves loyally on the seminary grounds crew (Dr. Bliese now knows his name). When not raking leaves he is working on his MA in New Testament. This is his second year on the Concord staff.

## Marc Ostlie-Olson

is back at Luther after serving an internship in Seattle, Washington. Marc co-edited the Concord in his middler year, and serves as Managing Editor for the 2005-2006 Concord. His favorite color is green.

## Andrew Plocher

is an MDiv Senior from Oregon. He's a Presbyterian who splits his time between class, youth ministry, and serving as an organizer for a labor union. This is his second year with the Concord.

## Megan Thorvilson

is a third-year MDiv student who hails from the plains of North Dakota. She is in her second year on the Concord staff.



# Serious Business

## A case for Joy

By Marc Ostlie-Olson, Managing Editor

*"Be joyful, though you have considered all the facts"*

-Wendell Berry

A new year has come upon us. Whether it came for you with the calm regularity of another sunrise, or with the sudden and disorienting violence of a late summer storm, what's opened cannot be shut. We're in it now, this business of a new academic year. And have you noticed: we're in it together.

So how shall we proceed?

And how serious should we be? This is a question voiced in the offices of the Concord, usually late at night as articles are brainstormed and assignments handed out.

It's a fair question for the rest of us, too. In our conversation and critiques, in our studies and relationships, how serious should we be? How are we freed from dead-letter prose to speak living words – and in the face of what grave forces do we attempt this?

As we streamed towards Luther from internship sites, summer jobs, and regular routines, thousands of our neighbors along the Gulf of Mexico fled homes, workplaces, and neighborhoods before Katrina's spiral. From the living of our own community, we lost a teacher, friend, and mentor with premature and shocking suddenness. Even as these realities tumble within and around us, the work of teaching and learning sets before us tasks of reading and writing. These are serious days, and ours seems to be a serious business.

But how serious should we be – and, for that matter, how businesslike?

We take a fair number of cues from the arena of business – a serious arena if ever there was one. While the best business models employ clear goals, precise purposes, and measurable outcomes, these things have their own limits. Business falters when confronted by grief or by joy. Business can accept no natural death. It insulates against failure by outsourcing and restructuring, through liquidation and legislation. And business

will ultimately assert a bottom line, calculating the costs and benefits – even of compassion.

As we respond to the grief, joy, suffering, and delight that daily confront us, what living words shall we dare utter... and how serious

will we be? These questions are taken up in various forms by some of the authors in this issue. We invite you to join the conversation, too.

Since the 1950s, the Concord and its predecessor publications have offered both invitation and opportunity for students and staff to respond to the unasked and extra-curricular questions discovered during the year. This year, we continue that opportunity, and invite you to give voice to questions and challenges of your own. Our mission is to provide a forum for the authentic exchange of ideas and opinions about our life together and the mission of God to which we are variously called. Our pleasure is to do this with a light spirit, colored by joy, though we have considered the facts.

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*In our conversation and critiques, in our studies and relationships, how are we freed from dead-letter prose to speak living words – and in the face of what do we attempt this?*

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# *It's Alright to Say No.*

A lesson in lightening

By Jean Hay, MDiv / MSW Senior

Some of you know how much I enjoyed co-editing the Concord in my Middler year, and may be surprised that Marc and I are not teaming up again this year. Be assured that this is due not to any falling out between us, but to an insight I gained on internship last year.

By the end of middler year I was beginning to feel like a lightning rod for others' discomfort with the sexuality studies, which intensified my fear of not getting a call soon after graduation. This drove me to pursue a Masters of Social Work degree concurrent with internship. I committed

to 18 weeks of 12 to 14-hour days in the fall semester. Along with this I entered the introverts' nightmare of trying to meet 300 new people all at once. Toss the daily needs of two active teenagers into the mix and anyone could see where I was headed - anyone, perhaps, but me.

By mid-October, I was tired enough to start making poor choices about how to spend my time. As you might anticipate, this became a self-perpetuating problem. By Christmas, I was loopy with fatigue, and my confidence began to falter.

I thank God this happened during internship and not in my first call. The prayers of my congregation and my community lifted me out of those troubled waters, without pulling anyone else under. This "gracious rescue" helped me hold in my *heart* a lesson I carried in my *head* when I started internship: the world is full of good work to do; I am not called to do all of it.

Knowing all this, how do you suppose I responded when presented with the opportunity to co-edit the Concord with my dear friend Marc?

"Ya, sure. You betcha."

That's what I said. And when I said it, I meant it honestly. Preparing the Concord was a labor of love that brought me joy. Being a part of the conversation that the Concord helped make public was a privilege and a gift. This year, however, I

choose to participate from outside the staff, and will look for ways to explore and enjoy more balance between home and school and work.

It only took one congregation and one community to encourage me to look more deeply at how I set myself up for suffering. Jesus will calm the storms, but we are not

called to live always on the edge of turbulence. God continues to grace us with many opportunities for ministry, but we are not expected to respond to all of them.

Don't be afraid to say yes this year - and to say it boldly. Enter relationships and conversations with passion, including the conversation begun with this issue of the Concord. But neither be afraid to decline from time to time, to sit out an inning or two, to say no.

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*"By mid-October, I was tired enough to start making poor choices about how to spend my time. As you might anticipate, this became a self-perpetuating problem."*

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## **Richard Wallace**

**We lose a gifted and caring advocate**

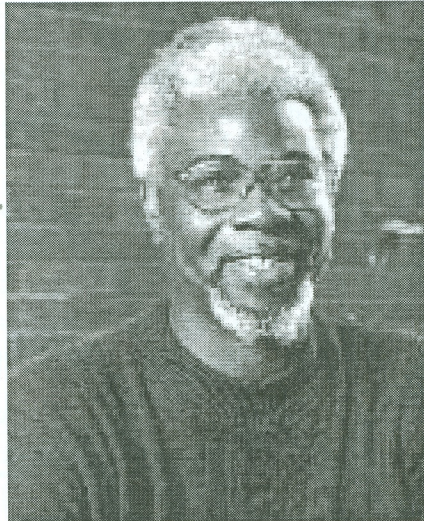
By Robert H. Albers, Ph.D.

Quiet, unassuming, somewhat tentatively, the Rev. Richard M. Wallace entered the doctoral program in pastoral care at Luther Seminary, fresh out of the parish in California. A mutual interest in ministry to those addicted and affected by mood altering substances was the common ground that drew us together initially as professor and doctoral advisee. Little did we know at that time, that our academic relationship would blossom into a deep and abiding friendship that culminated in his joining the faculty as a colleague in pastoral care at Luther in 1999.

Richard's considerable ability, talents, wisdom and insight soon erased any doubts that he may have harbored relative to his ability to do doctoral work. His passion for the plight of African American teenage males caught in the web of addiction prompted him to focus his dissertation in that area. He spent long hours at the treatment center interviewing young men in an effort to more fully understand the proclivity of young males in this subculture to develop addiction. His insightful conclusion was that a significant contributing factor to the prevalence of addiction in African American teenage males was due to the issues of grief occasioned by systemic racism. This insightful contribution was evidence of Richard's capacity to see "the larger picture" that created such devastation in the lives of these young men and their families.

One of his many gifts was the ability to dialogue with colleagues of various traditions and disciplines that aided him greatly in integrating theology and life. His commitment to openness was evident in the mantra expressed when confronted with a new idea. Invariably he would say, "That is very interesting!" Then he would begin to carefully and thoughtfully ponder this new idea to determine its validity. He brought

a unique perspective to the field of pastoral care in having his feet firmly planted in two cultures, namely that of his African American heritage as well as that of the dominant culture. That *Sitz im Leben* accounted for the important role that he played and would have continued to play in the discipline of pastoral theology were it not for his untimely death. Most noteworthy in the midst of his academic accomplishments was that he never wavered in his own conviction that his primary identity was that of a pastor. His students and parishioners will attest to this fact.



There was much more to Richard than being an academician and pastor. He sensed deeply his personal calling to be a husband, father, grandfather, brother, uncle and friend. His deep affection for his wife Beverly was instrumental in encouraging her to enter her own doctoral program. His twin daughters Sarah and Erica, as well as Yolanda and Lonnie were the light and love of his life. His grandchildren, Erin and Jalen, touched his heart as only grandchildren can. His love for his family of origin was evidenced by his deep concern for his parents and siblings. The intensive issues of grief associated with multiple deaths in the Wallace family in the last three years were devastating. In personal conversations that he shared, his intense grief allowed no respite from pain.

Now Richard's death has caused considerable grief and pain to his family, his students, parishioners, colleagues and friends. The inscrutable mystery of life and death leaves us speechless. The void in our lives cannot be filled. We celebrate your life Richard, and your accomplishments, but we will continue to mourn your death and will greatly miss your gentle, gracious and grace-filled presence in our midst.



# I've got the JOY, JOY, JOY, JOY, down in my heart! WHERE?!

By Andy Nelson, MA Super-Senior-Plus

“Where?” is right. It’s now the third week of classes here at good ol’ Luther Seminary, and I can’t shake the feeling that this whole darned place has a chronic case of the *Mondays*<sup>1</sup>. Everywhere I turn, I sense fear and trepidation, world-weariness, and the sharp scent of distress, as if “deer-in-the-headlights” were our new campus mascot. I’ve been observing you all in the library, and the anxiety-driven studiousness I’ve witnessed even in that light-filled haven of rest is enough to make this MA Super-Senior-Plus (a.k.a. “special”) become concerned for you.

It’s high time to lighten up, beloved<sup>2</sup>! After all, we belong to a gleaming and privileged class of the elect. We’re students at a well-endowed<sup>3</sup> mainline seminary with a world-class faculty who are here expressly for the care and feeding of our minds and souls as we develop into the church leaders that God and everyone else knows we can be. That’s a pretty close paraphrase of our mission<sup>4</sup> statement, friends!

Seriously, this isn’t *Mudville*! The “Mighty Casey” that is the 2005-2006 school year is still at the plate and swinging! These are the crisp and juicy salad days of fall. So when those dreary *Mondays* show up and want to stay all week, try my five-part plan for slowing down, cooling off, and loosening up:

When Jimmy “The Greek” Boyce comes at you with some crazy sentence, and you’re not sure whose house the bread is being eaten at, or whose lamb has gone wandering, take a deep cleansing breath, and just say “I’m absolutely genitive on that one, Dr. B!”

If Mark Throntveit should whip out that guitar, folks, smile like Jesus, and render “*Daghesh Lene*” in so heavenly a chorus that tears of pure joy stream down his face.

When Pablo Sponheim draws the big X on the board and offers up a few sentences on *proleptic ontology*, lean back in your chair, toast him with your fuchsia water bottle, and tell him, “Sir, I haven’t a clue what that means, but I still think you’re friggin’ brilliant<sup>5</sup>.”

The next time Steve-o Paulson lays out the “Gospel in a Nutshell,” I want you to smile, look him in the eye and say, “Yes sir, dying to myself may bite the big one, but rising is Christ is like the cherry on a big ol’ chocolate sundae!”

Relax and enjoy the copious and Stafford subsidized grace of this place, my friends. No worries. No big deals. Seminary is going to be fine. : )

## Anatomy of a Typical Co

Many of you may consider writing down some of y benefit of the wider seminary community this yea Nelson have agreed to model an exchange of perspe worthy of publication in our journal, which seeks t some of the finest documents in the Lutheran canon

Helpful notes, explaining the various “moves” made for your reference. -The Editor

<sup>1</sup> Demonstrate “relevance” through occasional, subtle, refer

<sup>2</sup> Maintain “bible-centeredness” with scriptural allusions—

<sup>3</sup> A cheerful and subtle nod to patriarchy adds credibility w

<sup>4</sup> If it refers to “mission,” it *can’t* be wrong!

<sup>5</sup> Sycophancy always pays off

<sup>1</sup> Strike quickly, undermining adversar

<sup>2</sup> Reverse criticism – label adversary as

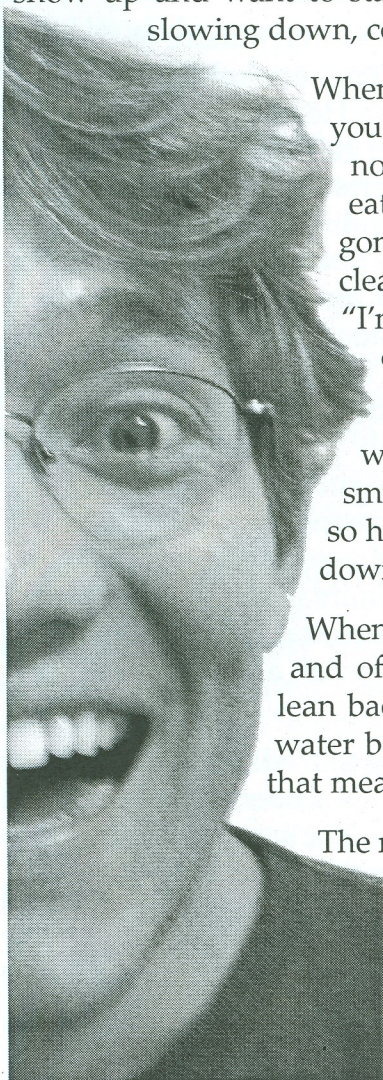
<sup>3</sup> Employ toilet metaphors whenever p

<sup>4</sup> Quote adversary with increasing deg

<sup>5</sup> Elevate every argument to ontologica

<sup>6</sup> Appear culturally sensitive by emplo

<sup>7</sup> Exploit pithy jargon to conclude disl





# You're a MORON, Mr. Nelson!

By Daniel Lee, MDiv (pending)

Despite my colleague's "inventive" argument, I couldn't disagree more with "Andy-Go-Lucky's" pollyannaish perversion of reality.<sup>1</sup> Trivialize it though he will, we, the academic pursuers of grace, are about serious business here at Luther Theological Seminary and Catering Service. To suggest that these precious short years of mental and spiritual discipline are "no big deal" is both cheap and childish.<sup>2</sup> One needs only cursory knowledge of the festering cesspool of secular vulgarity<sup>3</sup> that washes the doorsteps of our school daily to realize the enormity of the task facing our sagacious professors. If, as Andrew "Joy Joy" Nelson asserts, there is a preponderance of "anxiety-driven studiousness"<sup>4</sup> within the hallowed halls of this great institution, I can assure him and his ilk that it is for good reason. The clock is ticking. To fail in our calling and sending is to fail the Christ child himself.<sup>5</sup> Or are we no longer subject to the law?

## Record Exchange

ur opinions and persepctives for the  
Staff writers Dan Lee and Andy  
ives in the style and voice typically  
follow in the rhetorical tradition of  
uring the conversation are included

nces to pop-culture  
preferably far out of context  
h the guys

s intelligence with "nicknames"  
ou will likely be labeled  
sible  
es of sarcasm  
proportions  
ng female imagery  
ated arguments

With the severity of our situation in mind, I take up each of the "a.k.a. Special" Mr. Nelson's spongy and flatulent suggestions, and refute them, for your good edification, and as a means to the proper articulation of the task at hand:

When the Reverend Dr. James L. Boyce, Professor of New Testament, asks you a direct question, you had better well answer it correctly and with none of "Super Senior" Nelson's flippancy. The New Testament is a code-book — and her<sup>6</sup> secrets must be prized from the death-grip of the *koine* language through dint of hard labor and fervent prayer. Stronger students than you have tried and failed.

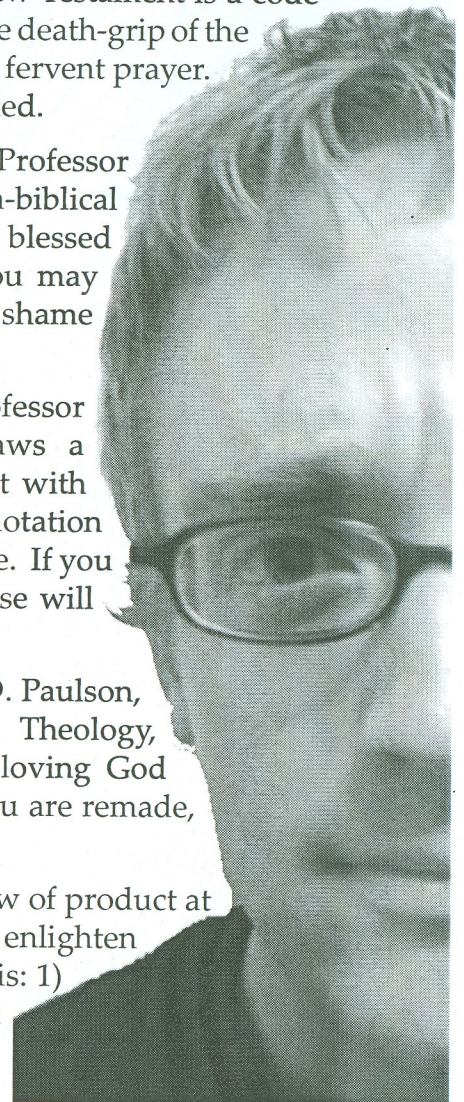
If the Reverend Dr. Mark A. Throntveit, Professor of Old Testament, continues to bring extra-biblical musical instruments to class, weep for joy at his blessed condescension, and redouble your efforts that you may soon put away such childish things. May your shame school you.

When the Reverend Dr. Paul R. Sponheim, Professor Emeritus of Systematic Theology draws a diagram on the board, leap to your feet with the appropriate Søren Kierkegaard quotation (citation and all) on the tip of your tongue. If you fail to take yourself seriously, no one else will take you seriously.

The next time the Reverend Dr. Steven D. Paulson, Associate Professor of Systematic Theology, proclaims the salvific promises of the loving God

to a damnable sinner such as yourself, writhe in goatly pleasure as you are remade, sheepish. Good preaching is often wasted on the dull.

Keep your proverbial ducks in a row, don't tinker with the orderly flow of product at Luther Seminary, and the glory of the Lord's learning might deign to enlighten your mind and grant you the indulgence of a diploma. Remember this: 1) receive information 2) digest information 3) regurgitate information in the proper form. This, and only this, is your calling.<sup>7</sup> :(





## Not Infallible

President Richard Bliese Entertains a few Questions

By Andrew Plocher, Staff Writer



*Just to check—you proclaimed that we're actually in the 2005-2006 school year and it was made so.*

(smiling) once the amen was spoken.

*So, is there an infallibility clause in the President's job description?*

There was up until that point. Then we had to drop it. [Too bad.]

*(Changing tack) What would you say the best thing about being Luther's President is?*

Getting to meet all the supporters. It's touching, moving...you can't come up with enough adjectives. I wish more people had the opportunity to meet with them. After talking to supporters I walk away saying, "I

want to do better" [at my job]. It has to do with seeing their faith in us. That's the best part. (pause) ...Although the private bathroom is good too.

*Changing positions must have changed your perspective, what differences or new things have you noticed?*

I notice everything now. I'm kind of responsible for the campus (shrugging his shoulders). Before I'd never really thought about Wee Care, but now I think about it. The same for the kitchen, for what's going on in Bockman, and even for who's on the grounds crew. I see names on budgets and think about those people. I notice so much more. I can't hide—like when I was academic dean and dealt only with faculty.

*What do you see as the future of the seminary, say, five years down the road?*

This is a really special place and we have positioned ourselves well for our future and the future of the ELCA. We are a flagship seminary and are watched closely. When we get things right it affects the church as a whole, and when we get things wrong...well...we try again.

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*"I see names on budgets and think about those people."*

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Lifting up mission and confession, and addressing our 4 curricular goals, is a strength. The strengths of the faculty are tremendous. Best of all, our donors, staff and students all understand our mission.



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*It seems that the seminary is drawing a "younger" crowd. Do you think this is a trend that will continue? Here at Luther? At other seminaries?*

This year's entering class is the largest of the last decade, and it looks like next year's is already up 3% from this year's. It is a trend, but we're more dynamically young than most seminaries. The average age of students is going down—in the last ten years it's dropped from somewhere in the thirties to somewhere in the twenties. It's a positive trend. It's important to know that our numbers of students coming as second career is not going down. The average age is dropping because the number of young people is growing. There's something going on, on college campuses and/or in congregations. They're talking about things and making it okay to hear a call to ministry.

*What are the current plans with the 96.7 million dollar endowment drive?*

Nuts and bolts. It will go towards supporting scholarships and programming. There are no frills in that money. (straight faced)

We've raised 95.5 million and are going into our last year of the strategic initiative. Students should know that 44% of our annual budget comes from direct contributions of our supporters and constituents. That 44% covers basic needs, like the lights and electricity and salaries. Some of the endowment will go into that 44% and other parts of it will be put in the foundation (invested) or to other use and saving.

The next strategic initiative will arise in two or three years. At that point there will be open dialogue about what those funds might be used for.

*On a personal note, how is this job changing your life? Are you still able to do what you want to do? Hobbies?*

(laughing) Hobbies? wait a minute, let me try to remember...(Bliese gets a far off look in his eyes).

I was determined to start off with golf this summer but after I hurt my ankle I wasn't able to do much.\* My wife and I love theater and going out to good restaurants, and want to keep that up. So far it's been a smooth transition. The biggest change [from dean] has been the amount of travel.

It has also been good to live on campus. I don't know how it'd be possible to maintain normal life otherwise. I can go home for a meal, and my wife can meet me in the cafeteria for a cup of coffee. Also, it's great being next to the parking lot. I can host parties and never worry about parking! ...at least in the evening...

*\*Bliese tripped on a curb on the way to Taco Bell. In his words, "Yes, it's humbling."*

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*it's great being next to the parking lot. I can host parties and never worry about parking!*

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*What's the longest time you've gone without uttering the word "mission"?*

I hope not very long. I've always been a pastor. I hope you won't hear that less and less as I'm in this role. ...Check-up on me in five years and see how I'm doing at it.

*In as few words as possible, how would you describe the community here at Luther?*

We are big, diverse, dynamic. This group is passionate about all sorts of things. It's good; I like that. ...lots of words pop into my mind: active, involved, always on the move. People here are also theologically minded. I could go on, but are those enough words?

*As you know, we have no mascot. Were we to have one, what would you choose to be Luther's mascot?*

(thinking hard) ...I'd choose Luther's hands as a mascot. The death mask has already been taken by another publication. There's something wonderful - and inspiring - about having these "relics" on a "Protestant" seminary campus.



## What is a Pastor?

Our crisis is one of identity

By Megan Thorvilson, Staff Writer

Last Wednesday the entire Luther community was invited to participate in a discussion concerning the job description for the seminary pastor. I am grateful for Gary Anderson's reflections on his experience as interim seminary pastor and for his willingness to begin the conversation. In my third year at Luther, I am relieved, and a little surprised, that we are finally publicly addressing the larger question, "What is a pastor?"

It seems to me that our seminary is experiencing a crisis of identity. Our mission statement claims, "Luther Seminary educates leaders for Christian communities – called and sent by the Holy Spirit, to witness to salvation through Jesus Christ and to serve in God's world." This simple and slightly vague statement manages to encompass a wide range of ideas about Christian leadership. "Witness" and "service" are general terms, open to application and interpretation. Is it any wonder that we as a community – not solely as individuals – struggle to articulate a consistent and coherent understanding of the pastoral role?

In helping open the conversation, Pastor Anderson outlined several possibilities for redefining the position, from eliminating it all together to emphasizing a particular function to maintaining the current understanding.

Eliminating the position would be a mistake. Though Luther has a number of ordained and otherwise "pastoral" people, our community would suffer without the presence of a pastor – one person whose call is intentionally outside a specific function, but is nevertheless responsible to the gospel for this place and its people. Last year in Foundations of Pastoral Care, Professor

Wallace challenged us to remain generalists in a world of specialists. I fear that our conversation may lead us towards the comfort of specialization and away from the inherent and uncomfortable ambiguity of ministry. As church leaders, we must live in

the tension between a too-crystallized and a too-nebulous conception of ministry. That's both a challenge and a privilege.

Appealing as it may be, Luther does not need a Dean of the Chapel, a Lead Pastoral Counselor, or a Dean of Community Life. We need a pastor. That role must remain ambiguous, but let this quality not come by default, but through faithful deliberation. As this search begins, and as we struggle together in this crisis of identity, I pray we may develop a richer understanding of the role, to the benefit of the seminary as well as the wider church.

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*"Is it any wonder that we as a community – not solely as individuals – struggle to articulate a consistent and coherent understanding of the pastoral role?"*

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*The next opportunity for public conversation and comment on the role of the Seminary Pastor is Tuesday, October 25th. In the mean time, thoughts, suggestions, and comments can be offered to Pastor Gary Anderson or Patricia Lull, Dean of Students. Additionally, the Concord is seeking written comment on this topic for publication in the October 26th issue.*

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## Faculty, *meeting*

Some will make you pray  
Alone in your closet at night,  
Or in groups before God and everybody.

Some will have you singing  
Or grinding teeth to stifle screams.

A few among them may weep, at times, or shout.  
Do not be afraid.  
They are not crazy and they do not hate you.  
But they know what is at stake.  
Dry letters from the blessed dead remind them daily.

One may growl at you  
Marked by offense as old as Bockman Hall,  
Ripening like a cabernet  
into the perfect argument for (or against)  
whatever happens to be special that day.

Put yourself for a moment in their shoes  
While we stream past the blackboards  
Water bottles brimming with the smoky God-talk of summer campfires  
And tap our trusty keyboards  
Through the selfsame corridors of thought that have worn grooves up the library stairs  
As generations chased Anselm and Tillich and Jesus and Paul  
Imagining they were the closest, the brightest, and the first.

It's a wonder they don't kill us all while we sleep.  
But we go to bed late, and they're up early.  
Our time together is short.

Some will learn your name  
And some will return papers.  
Some will tell jokes and sparkle and preach and publish  
And some will feed you wine and cheese.

One may speak a word that lays you open  
Strikes you dumb  
Or makes you tremble.  
News that rings of greeting.  
And some stranger in the womb of you,  
Planted by a hidden hand in darkness,  
Will leap at that sound  
And hunger towards the day of its birth.

-Marc Ostlie-Olson



**On Display**

# **Social Justice A Christian Response**

The Early Works of John August Swanson

Sept. 15 - Nov. 15, 2005

Olson Campus Center Board Room  
Luther Seminary

Public Reception:  
Wed., Sept. 28, 10:40 a.m.

**Theology, politics, poetry, news, opinion,  
reviews, cartoons, comment, conversation.**

## **USE YOUR VOICE**

**Contributor Deadline for the next issue of the *Concord* is  
Wednesday, October 19th at Midnight.**

Submissions will be accepted at any time for any issue, although deadlines may have passed. Any member of the seminary community is invited to submit material. All submissions must be the author's original work. Submissions should include the author's name, telephone number and, if applicable, class standing. Submissions can be received in the Concord mailbox (701) in Olson Campus Center, at Gullixson 10, or via email at [concord@luthersem.edu](mailto:concord@luthersem.edu). The Managing Editor reserves the right to publish, edit, or disregard any and all submissions.